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The Lolo male has only one upper garment to cover his body, in winter or summer. The garment is usually blue, with a slit on the right side, reaching to the waist. The buttons are made of bone or cloth. Double layers of cloth or multi-colored lace are sewn with cotton thread on the sleeve openings and edges of the garment. The trousers have enormously wide legs. They look like a long skirt when the wearer stands up, but the legs are often tucked in the belt at the waist when he walks. A man can urinate very conveniently by pulling up the trouser legs without having to untie his belt. The Lolo do not wear shoes and both men and women have normal feet.

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The Lolo wear capes for protection against inclement weather. There are two kinds of capes: one made of hand-matted felt, thick and warm; the other made of woven wool for wear in the rain. They can be worn singly as an overcoat or one over the other. Both are very narrow at the neck and long enough to reach the knees. The woven woolen cape is decorated with tassels on the lower part and looks exceedingly handsome. The cape, a special feature of Lolo clothing, is very popular with both men and women, old and young.

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[42] Lolo women are adorned somewhat differently.

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Instead of a t'ien p'u-sa on the forehead, women of different age groups have different styles of hairdo, a single braid, two braids, or a bun coiled up on the head. For their headgear or hats, there are several combinations and styles, which vary according to age. The woman has two holes in each ear, one on the lower lobe and the other inside the rim. The ear ornaments consist of red beads and silver, coral, or other pendants.

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The women's upper garments are the same as the men's, except that the sleeves are always trimmed with lace. For example, Li-ch'ü Ch'ü-hsi-erh of San-ho-i-ta village has three layers of lace on the hems of her dress and five rows of silver buttons on the collar. The women do not wear trousers but cover the lower part of the body with a long skirt made of many pleats in variegated colors. Like the men, they wear two kinds of woolen capes. When the author's party reached Wu-chio, we were greeted by Mrs. Hu, nee Li-ch'ü, who was the village head. As she walked toward us from a distance in her tasseled woolen cape and long skirt trailing on the ground, her graceful mien made her look almost like a queen on promenade.

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For food production, the Lolo rely on animal husbandry and farming, especially the latter. Every family has a plot of arable land which is cultivated for food crops. Grazing is

to indicate contempt for womanhood, yet on the other hand, the social custom of the Lolo demands that special respect be shown to their women. In a family the man has unsurpassed power in name yet it is often the woman who has real authority--again a resemblance to the West and a departure from Chinese tradition. These inconsistencies are really quite amusing. A Heh-I, for example, may be contemptuous of the Wa-tzu, but he is always more polite to the female Wa-tzu. During relentless blood-feud fighting, a Heh-I woman may bring about a temporary truce by dashing into the midst of the enemy warriors and swinging her skirt. The continuation of fighting thereafter would be such an insult to the female truce-maker that she may even commit suicide. In this case the enmity between the two camps becomes even greater. It should be noted that this woman need not be a disinterested party, but may belong to one of the opposing camps. Unable to endure any longer the heavy losses, she may take up this responsibility on her own initiative. Mr. Hsi Hsiao-hui once related to us an amusing incident illustrating the respect in which women are held in Liang-shan and the influence they enjoy. During a trip in that region he and his companions arrived at a place where it was necessary to change protectors--a function customarily performed by a man (mostly the head of the family). Unfortunately all the men were out at the moment, and their only recourse was to engage as protector one of the three women left at home. At first Mr. Hsi deplored the situation, for a brave and strong man could at least put up a fight should they encounter danger. But later he was surprised at the special courtesy along the way when the party was seen accompanied by a Heh-I woman; thus they avoided many difficulties and received many unexpected favors.

The Lolo of Liang-shan also have a code of etiquette. They have definite seats around the kuo-chuang while entertaining guests at home. The guest of honor is seated near the back wall and other guests are placed on the side to his right. Regardless of the number of guests, they can sit only on these two sides. The host's place is on the side to the left of the guest of honor, and that of the kuo-chuang Wa-tzu and slave girls is directly across. /115/ By nature they are silent and dislike clamor; even a group of several tens of them never become boisterous with loud shouting. They are usually soft-spoken and not allowed to sneeze during meals. These good habits which the Chinese lack resemble Western customs. Of all impolite actions they consider breaking wind in the presence of others the most disrespectful. Eliminations are however not forbidden and may be most conveniently

514 performed since the Lolo men have especially wide trouser legs and the women wear no panties under their skirts. They do not find it strange to squat (since the I have neither chairs nor benches, this is the only other restful position aside from standing; however they do not sit with their legs crossed as do the monks while in meditation, but squat like dogs, with legs extended in front, bent backwards only from the knees, and their buttocks suspended) and while in this position to eliminate on the ground. To break wind, however, causes such great embarrassment that a woman guilty of this offence may even commit suicide.

574 The I, like the other border tribes, treat strangers better than the majority of the Chinese. As long as one can speak the I language, he can find food and lodging with any family, whether they are acquaintances or not. Native custom requires that no strangers be denied this kind of hospitality. An I would not even have to pay, although he could give a little present. A Chinese would customarily present to his host, gifts that are of equal or greater value than the cost of lodging and food. These gracious practices greatly facilitated our study in our travels through Liang-shan.

527] 805 The only times when the I make a lot of noise are at New Year's, weddings, funerals, or on festivals, which however are very few. The Lolo calendar is based on the twelve Branches /with which the Chinese name hours, days and years/ in the sequence of tzu, ch'ou, yin, mou, ch'en, ssü, wu, wei, shen, yu, hsü, hai; and the days are named in cycles of the rat, ox, tiger, hare, dragon, snake, horse, sheep, monkey, cock, dog and boar. (This system is probably copied from the Chinese.) Each year is divided into ten months and each month into 36 days--the 12 Branches thus making three appropriate turns. One day in the tenth month of every year is chosen as New Year's through a temporary divining rite by the "pi-mo." /diviner and exorciser/. Should there be a death in a family on a certain day, the family will never again choose that day as New Year's. Thus, curiously enough the New Year's is on a different day for different families.

764 Funerals are a serious matter for the I. The family of a deceased has his body carried up a hill for cremation on a lucky day chosen by the pi-mo. Local inhabitants, as well as relatives and neighbors--/116/ sometimes as many as several hundreds of them--congregate at the funeral and weep unrestrainedly. Marriages and funerals are two items of expenditure for the Lolo as they also are for other Orientals.